لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

October 1962

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EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, India. He declared that God had conferred upon him the dignity of Prophethood. He claimed that he had received this blessing through being a perfect follower of the Holy Prophet. He claimed to be the Promised Messiah and Mahdi and the Expected Messenger of all the religions of the world. He explained that God had raised him for the purpose of re-establishing the dominion of Islam and to shed light upon the true teachings of the Holy Quran. With him, in fact, had started a new era, the renaissance of Islam.

One startling historical disclosure he made, was that Jesus Christ had escaped death at the crucifixion and had subsequently travelled to Kashmir, where his tomb still exists at Srinagar.

When Hazrat Ahmad published his claims and revelations received by him, he encountered a severe storm of opposition from all quarters and all communities. In spite of this opposition God began to strengthen his voice and people began to follow him. At the time of his death in 1908, he had gathered around him a group of faithful and staunch followers not only in India but also in other countries, numbering hundreds of thousands.

After his death in 1908, he was succeeded by the Late Hazrat Maulvi Nuruddin Sahib as his First Khalifa. At his death in 1914, Hazrat Mirza Bashiruddin Mahmud Ahmad, the Promised Son of the Promised Messiah, was elected as his second Khalifa.

He particularly undertook a vast programme of the propagation of Islam, and under his guidance, the Movement is carrying on vigorous missionary activities throughout the world. There is now a network of Ahmadiyya missions in almost every free country.

Any information or literature about *Ahmadiyyat* can be had from the Ahmadiyya missions in different parts of the world or direct from

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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THE REVIEW OF RELIGIONS

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Mosque and The Mulla

و من اظلم ممن منع مساجد الله ان يذكر
فيها اسمه وسعى فى خرابها.....

"And who is more unjust than he who prohibits the name of Allah being glorified in Allah's temples and seeks to ruin them?"(2 : 115).

Of late Sargodha and Toba Tek Singh have been very much in the news. The two towns have only recently witnessed the amazing spectacle of Muslims agitating against the building of Mosques, and clamouring for their demolition. The whole episode which received wide pub-

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licity and was particularly splashed in the gutter press, was anything but edifying to everyone concerned and did little to enhance the reputation of the two towns, particularly the reputation of their religious leadership. The whole story makes a painful reading and leaves a bitter taste in the mouth. Altogether it constitutes a sad commentary on the standards of our social and religious ethos.

The trouble started when the Ahmadi Muslims tried to build a mosque at first at Sargodha and later at Toba Tek Singh. Some of the local Muslims led by a certain section of the *Maulvis*, started a regular campaign of hate and tried to stop the Ahmadies from going ahead with the building of the mosques. To say the least it was something very unusual. For, to a Muslim a mosque is the temple of God, His own House, a visible symbol of sanctity where the one and only God is worshipped. It is a great virtue and never a sin to build a mosque. The Master Prophet Muhammad *on whom be peace and blessings of God* is authentically reported to have said that he who builds a mosque, builds his own house in paradise. It seems some of the local *Maulvis* and religious leaders preferred to think otherwise. Flames of fanaticism and religious hatred fanned and cleverly fed by the local experts soon reachad heights where reason disappears and primeval, stark emotion reigns supreme and irrational demands begin to look rational. Little wonder therefore if the Governament was asked not only to halt the construction of the mosques but also to destroy them. Since then one of them has been razed to the ground and the construction of the other held up. We do not propose at this stage to go into the merits of the case as the matter is sub-judice and must therefore, withhold comment pending

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its final disposal. Needless to say that this anti-mosque campaign is clearly against the letter and spirit of Islam. Nor does the behaviour of the standard type of *Mulla* surprises us. His is a case of religous vandalism which is as chornic as it is incorrigible. A born agitator, he must foment trouble and create mischief for the sake of mischief. It is his creed, and his living. At least that is what the poet Iqbal said. With all his veneer of religiosity, he is a firebrand underneath. He has a wide range of propensities and nearly all of them destructive. He does not like to build but to destroy, even mosques, it seems, the very house of the same God in whose name he projects his nefarious schemes. And there is no holding him when he goes on the war path. He is an affliction and a disease from which the world of Islam has been suffering for the last so many hundreds of years. In the words of the Holy Prophet, *on whom be peace and blessings of God*, he is the wrost of God's creation under the skies. He is a phenomenon which was particularly bound to happen in the days of the Promised Messiah. He constitutes, in fact, the fulfilment of a prophecy made more than thirteen hundred years ago. Perhaps that is why he continues to survive and even thrive, even though there is no church or regular order of *Maulvis* in Islam. And the strange fact is that the simple and gullible Muslim is always deceived by his glib tongue and easy cliches. Distinct from the genuine scholar and *Alim* he is a peculiar blend of vanity, selflove and religious myopia and the capacity to distort facts and mislead people. He thrives or on theological difference of opinion. He can never beg to differ like a gentleman. For his part, to differ means to destroy. If it is an Ahmadi Muslim, it is a God-send;

if it is some other Muslim, he is welcome too. We do not grudge him his pastime even if we are the chief victims of his genius. We are used to him and know him for whatever worth he is. At least he has a great nuisance value and always, in a manner of speaking, reminds us of our duties to man and to God and to Islam. We, therefore, do not mind him and God willing will continue to serve Islam and uphold the values for which Islam stands inspite of him and his kind. This time, however, he has more than surpassed himslef and very nearly broken all past records. He has singled out the HOUSE of God Himself as the object of his aggression and hostility. He has invoked Islam to destroy the one universal, concrete, and living symbol of Islam —the mosque.

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It would be useless to discuss his past antecedents or present ambitions or the social, economic and political determinants of his peculiar behaviour towards the Ahmadi Muslims. The matter has been discussed threadbare in the Chief Justice Munir Report* and needs no repitition. What we want to underline is the fact that the enlightened sections of the public in Sargodha and Toba Tek Singh and elsewhere have out of choice or necessity so far prepared to play the role of passive and indifferent spectators of the whole drama. Somehow indifference to injustice amounts to injustice which Islam definitely wants to discourage. It enjoins upon every Muslim to rise against injustice and to stop the aggressor from committing agression. The irony is that exactly when the Ahmadis were being stopped from building mosques at home, they were laying the foundation stone of a great Mosque abroad in the heart of

*Report of the Court of the Inquiry, constituted under the Punjab Act II of 1954, to enquire into the Punjab Disturbances of 1953.

Europe, this time in Zurich. As a matter of the fact, Ahmadis are building mosques all over the world..... Asia, the Americas, Africa and Europe. If demolishing a mosque is a virtue, the Ahmadiyya Mosques all over the world offer a rare opportunity to the *Mulla* for being virtuous !

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Be that as it may, the duty of those who do not countenance the methods and purposes pursued by the leaders in Sargodha and elsewhere, is clear. They must find enough courage to expose hypocricy, discourage injustice and stop aggression whereever it exists. If they dislike injustice and tyranny, let the tyrant know that honest public opinion can neither be silenced nor purchased. Freedom of conscience, of religion and of worship is one of the most fundamental and inalienable of human rights which have been positively guaranteed by the Holy Quran in the clearest and most unequivocal terms. Anyone who violates the sanctity of mosques or for that matter, of any other temple of God and tries to demolish them or otherwise tries to interfere with the right to worhip, does so in the face of the clear and unchallengable Quranic stand and is denounced by the Holy Quran as the greatest of tyrants.

Says the Holy Quran :

ومن اظلم ممن منع مساجد الله ان يذكر فيها اسمه

و سعى فى خرابها

"And who is a greater tyrant than he who prohibits the name of Allah being glorified in Allah's temples and seeks to ruin them" : (2:115).

Again it says :

ولولا دفع الله الناس بعضهم ببعض لهدمت صوامع
وبيع وصلوات ومساجد يذكر فيها اسم الله كثيرا

"If Allah did not repel some men by means of others, there would surely have been pulled down cloisters, churches, synagogues and mosques, wherein the name of Allah is oft commemorated". ..... (22 : 41).

In keeping with the Quranic injunction, the Holy Prophet *on whom be peace and blessings of God* exemplifies in his august person the real spirit of religious tolerance. He always tried to protect the right to worship irrespective of differences of faith or religious denomination. He even offered his Christian visitors to perform in his own Mosque all rites of worship as prescribed by the Christian Church. And the visitors accepting the offer, actually held a cermonial service at Medina in the Mosque of the Prophet. It is a pity that some of us seem to have forgotten this example of the Holy Prophet and the message of the Holy Quran.

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The Quranic position is so clear and unambiguous and emphatic that we can ignore it only at our own peril. Those who choose to tread the anti-Quranic path may do whatever they like. But let those who choose to obey the Quran tell the other side that this definitely is the parting of ways. Let the other side know that if they flout the Holy Quran, they will be exposed by those who believe in the Book of God, that it is easy to deceive the unwary but di-

fficult to deceive the watchful.

Further it is not merely a question of an *Ahmadiyya* mosque here or a *Shia* mosque there. It is a question of the honour and dignity of Islam. The *Mulla* or whoever he may be, must be made to realise that he can no longer profess rligion and practise deception and be not found out. He must be made to feel that he can practise his wiles only on those who do not know and do not care. We have every hope that the robust common sense of an ordinary Muslim will ultimately assert itself and he will not only have the courage but also the will to uphold the values for which Islam stands and on which the future of the world so definitely depends.

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The most excellent actions are to gladden the heart of a human being; to help the afflicted; to lighten the sorrow of the sorrowful and to remove the wrongs of the injured.

Holy Prophet of Islam

The Holy Spirit in the Holy Quran

—(II)—

In continuation of the article published in the last issue at p. 331

(From the writings of the Promised Messiah, peace and blessings of Allah be on him—translated by Mr. A.R. Khan Bengalee).

Some may ask if there is any explicit mention in the Holy Quran of the constant companionship and inseparable connection of the Holy spirit with the Elect of God. The answer is that thc Holy Quran is replete with both explicit and implicit statements to the effect that the Spirit of Holiness constantly consorts with those who are blessed with Divine propinquity. Not only this, it also promises the company of the Holy spirit to every believer. Prominent of the verses that make specific mention of the point, are the first two verses of Sura Tariq, which are as follows:

(۱) و السماء والطارق وما ادراک ما الطارق النجم الثاقب ۔

(۲) ان کل نفس لما علیها حافظ ۔

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God says: "I swear by the sky and that which appears at night. Do you know what appears at night? It is the bright star. And I solemnly declare that there is not a single being (نفس) for whom God has not appointed a guardian or protector, that is to say, for everyone of the created beings there is appointed an angel that constantly accompanies him to protect him."

The qualifying word کل *'all'* used here by God proves beyond all doubts that every object that may be called نفس (*being* or *entity*) is under the protection of angels. Hence according to this verse, we have to believe that all the heavenly bodies, e.g. the sun and moon, have each an angel to protect them and manage their affiairs.

The second verse ان کل نفس لما علیها حافظ i.e. every living

being has an angel to protect it—clearly shows that, just as there is an angel for the protection of the physical existence of man, in the like manner, for the protection of his spiritual aspect too, there is an angel that protects him from the influence of the Satan, and saves him from going astray; and it is the Holy spirit that protects God's elelect from Satanic influences, and it is this point that the Quranic verse— ان عبادی لیس لک علیهم سلطان (i.e. the Satan has no power or influence on God's servants) — alludes to. How specifically does this verse state that God's angels, always and every moment, accompany men to protect them, and do not forsake them for an instant! Now, considering that there is an angel that constantly remains with man for his phisical protection, can it be imagined that there is no angel for his spiritul protectin? Even the most prejudiced (against religion) can realise and will admit that the protection of man's spiritual aspect and soul is far more important than that of his body, since bodily suffering is temporal, whereas spiritual and mental suffering is eternal. Hence, how can we entertain the idea that the Merciful and Compassionate God, Who is so kind to our mortal bodies, will have no mercy on our souls? In short, this distinct and positive verse of the Holy Quran makes it clear that the Spirit of Holiness or, in other words, the angel of spiritual protection, perpetually consorts with the pious and the righteous for the protection of their souls even as it remains with them for the protection of their bodies.

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There are many other equivalent verses in the Holy Quran, which prove that God has appointed angels for man's training and instruction, physical and spiritual protection, and for recording his actions. The following are some of the verses in point.

(۱) و ان علیکم لحافظون ۔

(۲) و یرسل علیهم حفظة ۔

(۳) له معقبات من بین یدیه ومن خلفه لیحفظون من امر الله ۔

Translation: There are protectors for you. They are sent by God, and are appointed your guardians to protect

you on all sides i.e. physically as well as spiritually.

Commenting on tne above verse the author of 'Muaalem' (a book of commentary on the Holy Quran), has quoted a Hadith (saying of the Holy Prophet, peace and blessings of Allah be on him), which purports to say that for every servant of God there is an angel that constantly remains with him, and protects him in sleep, as well as, in the state of waking, from the Satan and other evils. He has quoted another Hadith to the same effect from Ka'bul-Ahbar' (a book of Hadith).

Ibni Jarira (a commentator on the Holy Quran) has quoted the following Hadith in support of the above verse :—

ان معكم من لايغارقكم الاخلاء و عند الجماع فستحيوهم واكرموهم -

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"There are with you angels that do not part company with you except when you go in unto your wives, or respond to the call of nature. You should feel shy of them and respect them."

The same author has mentioned another Hadith from Akrama (an eminent companion of the Holy Prophet) to the effect that angels accompany man and protect him from all evils, and part company with him only when the unalterable decree of God is pronounced against him. He reports another Hadith from Mujahid purporting to say that there is no human being for whose protection an angel has not been permanently appointed. There is another Hadith mentioned by him on the authority of Osman Bin Afan, which means that twenty angels accompany a man to render him different sorts of services, because, in the day time, the Iblis (i.e. the Satan), and, at night, its progeny lie in wait, every moment, to do him some harm.

Another Hadith quoted by him from Imam Ahmad, God's mercy be on him, (a famous compiler of Hadith), is as follows:-

حدثنا اسود بن حامر حدثنا سفيان حدثنى منصور عن سالم بن ابى الجعر عن ابيه عن عبدالله قال قال رسول

الله صلى الله عليه وسلم ما منكم من احد الا و قد وكل
به قرينه من الملئكة قالوا او اياك يا رسول الله
قال و اياى ولا كن الله اعاننى عليه فلا يامرنى الابخير
انفرد باخراجه مسلم صفحه ۴۴۳

Abdullah reports that the Holy Prophet, peace and blessings of Allah be on him, said: "There is none among you with whom there is not a companion of the 'Jin' species (i.e. evil spirits) and one from the angels." The Companions said, "Are you too (accopmanied by these two sorts of companions), O Prophet of God"? The Holy Prophet replied "Yes, I am too; but God has made my 'Jin' (evil spirit) obedient and subservient to me, so it does not prompt me to anything but good".

The above Hadith has been reported by *Muslim* alone. It shows clearly and distinctly that there is a persuader to evil, that constantly remains with man, similarly there is a persuader to good also, that never parts with him, and is his constant companion and friend. Had God provided for man only an incentive to evil, and no incentive to good, God's justice and mercy would have become impeachable, as, in that case, He would have become liable to the accusation that, for the purpose of making mischief and prompting evil thoughts, and trying the weak and imbecile man who is already oppressed by his animal passion, He has appointed the Satan as his constant companion, to penetrate into his blood and heart, and cause spiritual darkness there-in, but He has not provided him with any such friend as would invite him to virtue, and penetrate into his heart and permeate through his blood, and thereby make both the scales equally balanced.

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Now, it has been established by arguments from the Holy Quran and authentic Hadith that God has, on the one hand, engaged the Satan as man's constant companion to incite him to evil, and, on the other, He has, out of His Mercy and com-

passion, appointed the Holy Spirit, as his never-failing friend, to inspire him to good, not only this, but He has so ordained that, after the attainment of the state of 'Baqa' (Regeneration) and 'Liqa' (Union with God), the spiritual way-farer is delivered of the influence of the Satan, which then becomes, so to say, a convert to Islam, and the Holy Spirit then radiates its light with extreme effulgence. Now, in the above circumstances, none but the ignorant and the spiritually blind that lead a bestial life and are entirely deprived of the light of true guidance, can find fault with this Holy and Sublime teaching.

The truth is that this Qnranic teaching, too, constitutes one of the multifarious miracles of Islam, in as much as, the beauty, propriety and wisdom with which Islam has solved this puzzling question, namely,—why there are two so strong urges in man one inviting him to virtue and the other inciting him to evil, so much so that, in the realm of dreams and visions too, the light or darkness of these two incentives is clearly and distinctly felt—has no parallel in other religious scriptures. It is all the more miraculous because there is no other solution of this problem. and no other explanation is acceptable to reason; all other theories involve one into so many complications that one can never be extricated from them, because God's Law of Nature clearly shows that all the blessings that our souls, faculties and bodies derive from God, the Fountain-Head of all Blessings, are received through the agency of some other things. As for example, although it is none but God Who has blessed our eyes with light or power of vision, we get this light through the instrumentality of the sun; similarly, the darkness of night that gives us comfort and enables us to discharge our duties to our selves, is also caused by God. because He is the Ultimate Cause of all effects.

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In short, we find that there is an immutable Law of God according to which we derive every blessing from God through some intermediaries; of course, we have in us, capacities to receive those blessings, e.g. our eyes are endowed with a kind of light to absorb light, and our ears, too, have a kind of power of perception to receive the sound conveyed to them by the air. Our faculties or organs have no such perfect and self-

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sufficient constitution as can function without external helpers and co-operators. For example, however keen-sighted our eyes may be, they are in need of the light of the sun; similarly, however sensitive our ears may be, they need air to convey the sound to them. This shows that our faculties and organs are not self-sufficient to work the machine of humanity; we are badly in need of external helpers and co-operators. Now, the Law of Nature tells us that although it is, in real, God Who is that external Helper and Co-operator, He being the Final Cause of all causes, yet He has so ordained that He does not exert His influences on our faculties and physical organs directly, without intermediaries; on the contrary, as far as we can project our power of vision and use our faculties of imagination, comprehension and reflection, we find that there are intermediaries between our Selves and our God, through the medium of which every faculty or organ of ours receives the blessing we require.

In short, the above-mentioned argument is sufficient to prove the existence of angels and the evil spirit, because the fact to be proved was only that our faculties, of themselves, can do neither good nor evil; to do either good or evil, they are dependent on external helpers and co-operators, having extraordinary influences. God does not render this external help or cooperation directly, without any medium; He renders it indirectly through the medium of some intermediary.

So the study of Nature makes it perfectly clear, leaving no room for any doubt, that the afore-said helpers and co-operators are external entities. We may or may not realise their real nature; but it is certain that neither God nor our organs constitute those helpers or co-operators; they are something quite different from both, and are some such created things as have independent existence. When we speak of the incentive to good, we call it the Holy Spirit, and when we speak of the incentive to evil, we call it Satan or *Iblis*. It is not for us to show the Holy Spirit or the Satan to every dark-hearted person, although persons endowed with spiritual sight do see them in visions.

The argument adduced above is sufficient to convince even a person who is spiritually blind, and, consequently, unable to see the Satan or the Spirit of Holiness, in as much as, it is

an accepted principle that the thing influenced is proof of the existence of the thing that influences. In other words, an effect proves the existence of its cause. If this principle is not admitted, even the existence of God cannot be proved. Can any one show God (physically)? It is the sight of the things influenced by God and manifesting His Power, that leads us to believe in the existence of God Who is the true Source of all influences. Of course, one who is endowed with spiritual sight can, at the highest stage of spiritual perfection, see God with his spiritual eyes, and also can hear His Words. But for a person who is spiritually blind, there is no other argument to induce him to believe in the existence of God than that he should believe in the existence of the True Influencer (i.e. God) by seeing His Influence i,e. the Manifestations of His Power, The existence of the Holy Spirit and the Satan too can similarly be realised, nay, it can be very clearly visualised. Alas for those who, influenced by false philosophy, deny the existence of angels and Satans rejecting the clear arguments and manifest proofs of the Holy Quran, and, owing to ignorance, fall into the abyss of agnosticism! It may be mentioned here that the existence of angels and devils is one of those doctrines for the exposition and establishment of which God has specially equipped this humble self with cogent arguments from the Quran. God be praised for this Grace of His; (Aina-i-Kamalat-i-Islam, pp. 76-89)*

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A Necessary Correction.

Readers of the Review of Religions are requested to note that the last word of the article captioned "The Holy Spirit" at page 333 of the last issue ought to have been "faith". It has been, by mistake, published as 'health'.

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Challenge to Church

Mr. N. R. A. G. Soofi, Washington.

Long has the Church, whether representing the Jewish, the Christian or the Hindu religion, claimed human pockets and souls in the name of God. It has set man against man in the name of a cause, making its own holier than that of its rival. Rivers of blood have flown freely; populations have been forced out of their homelands; children have been separated from their parents, wives from their husbands and brothers from brothers. Hatred of a neighbouring nation, even of a fellow-citizen has been exalted into a holy cause and a sacred duty and men have been instigated, coerced and paid to learn the art of killing fellow-men and pillaging their homes.

All this and much more and much worse has been done in the name of God. Each Church and each religion has been claiming to speak in His name, clamouring to shed blood in His cause and eager to loot and ransack and burn under His command.

Credentials of True Religion.

Where are your credentials? Do you come to speak in His name, to demand human lives and loyalties on His behalf, to call upon man to butcher fellow-men and to denounce the rival faith at your behest?

Are you in touch with Him? And how? *Does He speak to you?* Where is that speech? Did it come true? *Does He guide you in the hour of difficulty? Does He show signs for you?* Where are those signs? *Does He grant you knowledge, power and light in the hour of your need?* What power, what knowledge, and what light did He grant you? *Does He hear you and answer your prayers?* Name your prayers and name the answers. *And did you find them true?*

These are some of the questions that every religion claiming to proceed from God and to lead men back to God, must answer. It is only fair. For, religion claims the highest loyalty, the heaviest price that man can pay and it promises what no man can give. It has, therefore, a right to ask its price but so

has man a right to know if the all-claiming religion has a bank balance, a credit account with God; whether its bonds are honoured and will not bounce back like rubber cheques.

The Christian Church is putting up the loudest noise, it offers salvation for a little song—Jesus carried away all the sins of men! God offered His only begotten to pay up for the faults of human beings with his blood. It is as simple as that. But where is the evidence? Is God behind this claim? Let Him speak then. We shall hear and obey, if He does.

Basic Elements of Religion.

The basic elements of a truly Divine religion are : (1) the sense of human need of Divine help (2) belief in the possibility of communion between man and God (3) conception of willingness of God to aid man (4) a means of bringing about that communion and so of opening up for man the possibility of Divine help.

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The Christian Church claims to lead men to (1) an ideal life in harmony with God (2) it further claims that the Christian term 'Father' shows His character (3) that He is holy and His holiness does not shut him away from men (4) that man is a prodigal son — a sinner (5) that he finds under the ministration of Divine spirit a new allegiance to God in Christ (6) that harmony with God animates him with the spirit of loving sympathy with all men. This is said to be the Christians' warrant for works of charity though we are not told of the Church's warrant for the 300 year long bloody crusades, for the infamous Inquisition and for the continuing world wars and for the expanding war industry which is the backbone of the Christian world ecomony to-day.

It is a tall order indeed. And there is no evidence at all in history that God ever manifested any signs of His grace, power and knowledge for the followers of Jesus during the last 1300 years, through any individual or through the mediatory ministration of the body of the Church. Faith in the saviour role of Jesus has exercised no beneficial influence on Christian society. It is steeped in extreme sinfulness with a vengeance and has thrown itself willingly headlong in the vortex of carnal passions

and has no wish at all to be saved. In fact, it is not prepared to accept any moral sanctions and believes only in the sanction of natural urges and in their immediate satisfaction. Its energies, its resources, its thoughts and its efforts are entirely devoted to procuring means for unbridled and unabashed indulgence in physical pleasures and in the pursuit of utter earthly happiness. All the laws operative in advanced Christian society aim at safe-guarding the right of the individual to have his way, "*to be himself*" and to have "*a good time*".

Why is it so? Because there is no spiritual life in present day Christianity. It is a dead tree that has long ceased to bear fruit. Its role has been played out. It is a back number in the Divine scheme, a repealed order, a derelict house and a creak that has run its course and gone dry.

God, therefore, is not to be found in the Christain Church. Its life has oozed out and now only the empty shell remains.

God in Islam.

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The Promised Messiah says:

"But revelation to the Holy Prophet Muhammad has not discontinued, nor miracles. In fact, they have been manifested continously through the elite among his people who gloried in the honour of obedience to him. It is, therefore, why Islam is a living faith and its God, the Living God. This servant of the Lord is accordingly here to testify in this age. Thousands of signs have appeared at my hands in confirmation of the Prophet of God and the Book of God and I am honoured with the pure Divine word almost every-day. Now then be attentive and think over it hard that when numerous faiths of the world claim to be of Divine origin, how would one know that they are truly such? The true faith must carry a distinctive mark, for, mere rationalization is hardly enough to establish its credentials. Even men can talk rationally and a god who is the product of bare human arguments is hardly worth the name. On

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the contrary, God manifests Himself through mighty signs. A faith that is absolutely God-given must carry with it signs bearing the Divine seal so that its Divine origin is clearly proclaimed.

"Such a faith is Islam. God who is hidden behind veils is known only through this religion and manifests Himself only to its true adherents. The true faith has the Hand of God behind it; through it God declares '*Here I am*'. Religions that have no bases apart from stories are no better than idolatory. They are totally devoid of the spirit of truth. If God is still living with His faculties of hearing and speech intact, there is no reason why He should not hear and speak now as He used to before. If, on the contrary, He no more speaks in this age, He can certainly hardly hear either. In other words, He is nullity.

"To know God intimately is not an easy job. It is not the function of materialistic philosophers and thinkers to discover Him. For, a study of cosmos leads no further than that such a sound and perfect organization *must* have a Fashioner. It does not lead to the fact that the Fashioner *is* really there. There is clearly a world of difference between *must* and *is*. The Holy Quran alone leads to the divine source. It does not merely point up the necessity of knowing God, it shows Him, no other book leads to Him.

"I swear by the person of God Who holds my life in His Hands that I am honoured with His sacred, sure and decisive word, almost every-day. And I see that the Lord of whom Jesus the Messaih begged "Why hast Thou forsaken me"? never forsook me. Like the Messiah, I too faced numerous attacks but the enemy failed in every onslaught. They plotted to hang me but unlike the Messiah I was not put on the cross. In fact God saved me at the time of every calamity. And

He manifested for me mighty miracles and swung powerful blows and through thousands of signs assured me that it was He, the only God, Who had sent down the Holy Quran and commissioned Muhammad as His Prophet."

God seen through Muhammad

"We have seen God Whom this world does not know, through this Prophet. And that door to Divine revelation which had been bolted upon other faiths, was opened to us through the grace of this Prophet and the miracles that are so many legends and stories current among other people, were manifested to us through this Prophet. And we found the station of this Prophet is high indeed, infact the highest, and there is no room at the top" .[1]

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Call of the Promised Messiah

"And truly I am the death of falsehood,
And I am an amulet for the panic-stricken,
And I am the armour of the Gracious Lord,
And I am an argument of the Rewarding God,
I am the day and the sun and the way".[2]
"And I am the shin of God that has been based ;
at the footprint of the Prophet where
the dead will be quickened"[3]
"And Allah is with us and His shadow
extends its vast cover ;
"There is no term after my term has reached ;
"We alone have clear water of which there is no
like";
"My prayer is a sword ; none can ward off its attack ;
"My assault on my God's enemies is a hard-hitting
sabre ;
And I am delivering the communications of my
Sovereign ;
And I am in the right, sun-like, shining bright".[4]

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"O men, I am an open Warner;
I remind you of the days of the Lord so that you may open your eyes".
"We have received from the Living, the life-giving, the one without pear ;
"And your stories relate to the dead ; reflect therefore well,
"By Allah's grace I am nursed in the lap
of His tender affection
"And in every battle-field, I am succoured and reinforced ;
"My Lord had favoured me with His grace and mercy;
And honoured me with His support, help and word ;
"He offered me the cup that quenches all thirst ;
And led me to the path where brightly glitters the truth ;
"We are the riders of God and are here by His leave and command ;
"And we have entered the cities of polytheists
with Allah leading the way".
"I say and without fear, I am the Messiah ;
"Even if I be cut down with the sword for the claim ;
"And I am the Promised one, the upright watcher,
Who will fill the earth with justice and turn wilderness into fruit gardens".
"Through me will be unveiled the beauty of Allah ;
O ye seekers after guidence ! hasten to my porch ;
Take ye your share, for I am your leader ;
I remind you of your days and bear you happy tidings";
"O my brethren, I have come to you in your hour of need ;
Would the truth-loving wise ponder !
"My prayers ascent unto the High Heaven
And my words cut through stones ;
"I have been granted by my Lord-God
a captivating charm ;
"The clean-hearted are drawn towards me,

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"And none in the world dare break the
sword of the Righteous ;
"Whoever stood up to do so, with a rebellious
heart, shall be shattered into bits ;
"About my station, know ye that God
commends me on His throne-seat and
bestows on me honour ;
"For us is a paradise ; paths of righteousness
are its blossoms,
"And the morning breeze is bewildered
at the glory of its bloom".
"I have been raised by the Compassionate Lord for
His creatures ;
"To warn and enlighten the negligent ;
"And this is due to the grace and mercy of the
magnificent ;
for those who seek to reform and are grateful.
"And I have succeeded to the heritage of Muhammad,
And I am his rightful exalted heir ;
And I am but like tradegoods ;
whoever rejected me in arrongance would
land in poverty and loss ;
"And for Allah is the dominion, the rule and glory ;
And we are only the cavalry that obeys the signal ;
"And I am the vice-gerent of Allah amidst the
creation ;
Hasten ye to me therefore, giving up all
rebellion, and fear".
"The decree of God will descend from Heaven ;
It shall not be suspended, abolished nor cancelled ;
"And my Lord has sent me with the signs of
His grace ;
so that I may rebuild the mansion
that the wicked demolished and laid waste".[5]

A Challenge

"I have been sent to remove all errors and weak-
nesses that have crept in morals, belief, and faith;

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and I am on the footprints of Jesus of blessed memory. It is in that sense that I have been named the Promised Messiah for I have been commissioned to diffuse righteousness in the world through extraordinary signs and pure teaching. I am against resort to arms for the propagation of faith and to shedding the blood of the creatures of God in the name of religion. For mankind, I bear a tender affection akin to a mother's love for her childern, even stronger than that. I have dug up a gold mine and have discovered a quarry of precious stones and I have there lighted upon a bright and priceless diamond, fortunately which has so much value that were I to dole it out to all fellow-men, each of them would become richer than the wealthiest gold-hoarder to be found to-day in the world.

"What is that diamond? The Righteous God. And to seek Him is to know Him and to believe in Him with truthfulness and to cultivate contact with Him, with a true love and to receive from Him generous blessings.

"It would, therefore, be grave wrong, if, having found so tremendous a wealth, I should deny it to my fellow-men and see them die in privations while I should be revelling in its pleasures.

"It is a plain truth that members of each species are attracted towards one another, even ants, except when selfishness supervenes. Naturally, therefore, one who summons men to God, is obligated to excel all in fellow-feeling. I, therefore, love mankind with a tenderness that is unsurpassed.

"As to the point whether the wealth that I have discovered comprises in truth diamonds and gold and sliver and is not counterfeit, the fact can be very easily tested. All these silver and

gold coins and diamonds bear the royal seal. In other words, they have in support the Heavenly evidence which none else has.

"I have been informed that of all the faiths, Islam is the only true religion.

"I have been told that of all the guidances, the guidance of the Quran is free from all human interpolation and intact in the highest degree.

"I have been instructed that of all the prophets only our Leader and Chief, Muhammad the chosen of God, gives a teaching perfect in purity and rich in wisdom and sets the best example of human capabilities in terms of his own life.

"I cite as witness, my God, the Lord of the heaven and the earth that I have been sent by Him and His signs are a supporting evidence in my favour.

"If anybody can outrival me in Heavenly signs, then I must be adjudged as a liar. If anybody can outdo me in the acceptance of his prayers, then I must be adjudged as an imposter".[6]

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—: o :—

(1) Hazat Mirza Ghulam Ahmad, Founder of the Ahmadiyya Movement vide Chashmai Masihi

(2) Hazrat Mirza Ghulam Ahmad, Founder of the Ahmadiyya Movement vide *Lujjatun Noor* P. 131.

(3) Ibid page 131

(4) Hazrat Mirza Ghulam Ahmad vide Nazulul Masih PP. 45-48 57.

(5) Hazrat Mirza Ghulam Ahmad, vide Nazul-ul-Masih pp. 46-77.

(6) Mirza Ghulam Ahmad, vide Arbaeen I pages 2, 4.

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Arabic is the Mother of All Languages—XV

Sheikh Muhammad Ahmad Mazhar, Advocate

ARYAN ROOTS-APHESIS OF ع

Restore ع as the first letter.

KAR, hurt, destroy — KR عقر to wound, slay.
TAP, shine — TB عتب to shine تابیدن.
DI, to run — D عدا to run.
PAP. swell, originally berry — PP=BB عبب berries.
PI, to hate — P عاف to loathe.
PU, to purify — P عفا to be clear.
MAD, to be wet — MD عمد to be moistened.
MAN, to remain — MN عمن to dwell.
RA, to make a noise. — R عر to cry.
SAK, to cleave to — SK عسق to stick to.
SKLU (KLU) to shut — KL عکل to detain in prison.

APHESIS OF الف

Restore الف as the first letter.

KAN, to ring — KN اغن to buzz, hum, sing.
KAR, to grow — KR اکری to increase.
KRI, to incline, cling to — KR اخار to incline غری to stick to H_2
GHAD, to sieze — GD=GZ اخذ to sieze. D/Z
GHAR, to bend — GR=KR اخار to incline.
NAM, to allot — NM انعم to grant favour to.
BHAG, to flee, go — BG ابق to run بقع to go. H_2
BHAD, to bind (BAD) — BD ابض to fasten.
BHID, to trust, orig. to bind — BD ابض to fasten.
RADH, to assist — RD اردأ to assist.
LAP, droop, hang down — LP الف to hide the head under the wing (bird).

NAG, lay bare — NG انجی to lay bare.
KAR, to curve — KR اخار to incline.
LUBH, to love — LF الف to love. B/F
SAR, to bind, to string — SR اسر to bind اسر string.
SWAR=SAR ,, — ,,

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APHESIS OF ه

PAT, fall — PT هفت to fall.
WA, to fall — WA هوى to be hurled down.
RADH, split — RD هرد to tear.

APHESIS OF ح

GI, overpower, win — G حج to overcome in dispute.
DAK, to bite — DK=ZK حذق to bite. D/Z
NAGH, to bind. — NK حنک to bind. XCO-NNEC-T.
PAR=PAL, to fill — PL حفل to *fill*.
PLU, float — PL حفل to *flow*.
RAP, snatch — RB حرب to plunder, *rob*.
RABH=ARBH, sieze — ARB حرب to carry forcibly.
RIK, to scratch — RK حرق to file, to rub.
RIP=RIK, to scratch — RK حرق to file, to rub P/K
RIPA, bank — RP حرف margin, border.
RIP, to slit — RB رأب slit.
RIF-T, ,, — RF=RB رأب slit.

N.B. RIPA & RIFT are independent words and not extensions of RIK, to scratch.

WAR, to speak — WR حاور to converse.

APHESIS OF و

KA, to sharpen — KA وقع to sharpen.
DHA, to place — DA وضع to place. D/ض
RUDH, to redden — RD ورد to be *red*.
RUDH=LUDH, to grow — LD ولد to produce. (plant)

BILITERAL FORMULA

QUASI—APHESIS

Restore one of the delicate letters (ع - ا - ه - ح - و - ى) as second or third letter.

AK=ANG, to bend (N) — AG عوج to bend.
AG, to drive, urge — AG هاج to be stirred A/H
AGH, to say, to speak — AK حكى to speak G/K
AGH, to be in want — AG حاج to be in want. A/H
AR=AL to raise, go — AL علا to be high, go up.

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ARK, to shine		RK راق to shine	
ARG, to shine		RG رعج to shine, flash.	
ARS (AR) to move		ARعرا to repair to a.o.	
AL=AR, to burn		ARاری to kindle (fire)	
AW, to blow		AW هوی to blow (wind)	A/H
AS, to live		AS غاش to live.	
AS, to throw, reject		AS احاث to scatter. (hence throw)	
IDH, to kindle		ID=HD حضأ to kindle (fire.)	A/H
UL, to howl		UL عول to weep loudly.	
US, to burn		US حشأ to kindle fire.	A/H
KAK (HAG) to surround		HAG حاق to encompass.	K/H
KAT, to cover		KT غطا to cover.	
TEGO, to cover (Latin)		TG=GT غطا to cover.	
KAD, to fall, go away		KD قض to fall قضی elapse, go.	
KAM, to bend		KM قمع to bend خمیدن .	
KAR, to run		KR کرا to run fast.	
KAL, to hide, cover		کلی to come to a secret place کله veil.	
KUDH, to hide		KD خدع to hide in hole.	
KUP=KUBH, to bend		KB قبا to bend.	
KNAD, scratch	(N)	KD کدح to scratch.	
KRI, cling to, incline		KR غری to stick to اخار to bend H_2	
GA, to come		GA جاء to come.	
GAL, be cold		GL قل shudder	
GAS, heap together		GS قش to collect.	
GHAR, to shine (GLA)		GR=ZR زر to shine جلا brightness.	
GHAR, (GAL) to be yellow		GL قلح to be yellow.	
GHAR, to rub, sharpen		GR=ZR ظر to sharpen (a stone).	
GHAR, to rejoice orig. to glow		GR=ZR زهر to shine.	
GHAR, to yell		GR خار to low (bull).	
GHAS, to wound		GS کشأ to wound.	
TITH, to burn		TT=ST شاط to be burnt	T/S
TAM, to choke		TM=SM صم to stop (a flask)	T/S
TWAK, to dip	(W)	TK=DK داک to dip.	
DAR, to tear دریدن		DR درع to skin a sheep.	
DAR, consider		DR دری to know.	
DARK, to see (not Dar)		DRK درک to percieve.	
DIW, to shine		DW ضو to shine.	
AK, attain		NK=NG نجع to attain	K/G

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NAD, to enjoy		ND=NZ نزه pleasure	D/Z
NABH, to burst, boss of shield		NB نبع to issue forth (water). نبأ to be high.	H_2
NAS, go, visit	H_2	ناص to move on انس to be acqainted.	
PAK, bind, fasten		BK بوق to tie in a bundle.	
PAT, fall		PT هفت to fall.	
PAT, lie flat open		فطح to flatten فتح to open.	H_2
PAR (FAR) to fare, experience		فرى to go through فرز to investigate	H_2
PAR, produce, prepare		BR برأ to create برى to trim, dress	H_2
PIK, prick, paint, variegate		فقأ to slit فقع dye red بقع be spotted	H_3
PUK, pierce		PK فقأ to slit.	
PUT, thrust		PT فطأ to urge a beast vehemently.	
PRI, FRI, to love, please		FR فرح to be pleased.	
PRU, spring up		PR فار to spurt forth.	
غ BUK, sound of trumpets		BK بوق to sound a trumpet.	
BUCC-a, puffed (cheek)		BC بخا to swell (not prec.)	
BHA, speak		FH فاه to speak.	B/F
غ BHAN, proclaim		BN بان to proclaim (not prec.)	
BHAR *bear*, carry		BR عبر to convey.	
BHAR, to cut bore		برى to cut ابر to prick	H_2
BHAL (BHA) speak		فاه to speak	B/F
BHID, cleave, bite	H_2	BD بضع to slip بعض to sting.	H_2
BHU, to dwell		B بو to dwell.	
BHUDH, to understand		BD بضع to understand.	
غ MA (MAN) to think		هم to meditate امعن to ponder. (different words)	
BHUR, to boil, be active	H_2	BR=FR فار to boil فره to be lively.	
MAK=MAG=MAZ, great		مز to overcome.	
MAT, to whirl		MAD ماد to be giddy.	T/D
MAN, to project		MN منع hindrance (transferred).	
MAND, to adorn	(N)	MD مهد to smooth (transferred).	
MAR=MAL, to grind		ML مأله handmill VFN.	
MI (MIT) to cut, diminish		MT متح to cut.	
MIK (MIC) mix		MC ماث to mix.	K/S
MUK, cast away		MK مخى to remove.	
RAK=LAK=LAP, speak to croak		LK لغا to speak.	P/K
		RK رغا to roar (different roots).	
RAG=LAG, heed, care for		LG=LZ لاحظ consider attentively.	

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RADH, split	RD هرد to tear.	
RADH, quit	RD حرد to seclude o's self f.	
RAP, to cover	RP=LP لفع to cover.	R/L
RIK=LIK grant, leave	لقی to procure a th. for. القی throw (hence leave).	
RUG, to bellow	RG رغا to roar.	
RUK, LUK, shine	راق to shine الق to flash.	
RUG to break bend	RG=RZ رض to break. RG عرج to incline.	H_2
LAK, to bend, hole	لوق to bend علق hole	H_2
LAK, to speak	LK لغا to speak.	
LAD, tired	LD لهد to jade.	
LASS-US, tired	LS لهثه weariness.	
LAET, slow	LT=LS لاث to be slow.	

N.B. LAD, LASS, LAET are wrongly treated as one base.

LAP, to lick	LP لحف to lick.	
LAP, to shine	LB لهب blaze.	
LEP-sna, flame	LB لهب to blaze.	
WAG, to be vigorous	WG=WZ وزا to be vigorous.	
WAD, speak, sing	WD هود to sing.	
WAR = WAL, to like	WL ولع to be fond of.	
WAR, to cover	WR وری to disguise, conceal.	
WAR, to wound	WR وری to wound	
WAR, to be hot	WR وری to kindle fire.	
WAS, to clothe	WS وشح to wrap one's self in garment.	
WAS, to live	WS=SW ثوی to settle in a place.	
AS, to live	AS. عاش to live.	
WAS (US) to burn, shine	US, حشأ to kindle fire.	
WIK, to fight, contend	WK وقع rush upon enemy, to come to fight.	
WID (ID) to see	ID عهد to see.	
WIDH, to pierce	WD = BD بضع to split.	W/B
SA, to scatter hence, sow	SA صاع to scatter.	
SAT, full	ST شحط to fill.	
SAD, sit SD=KD	قعد to sit (not سده seat)	
SAD, to go	SD=KD غدا to go.	
SAR, go, hasten SAL, flow	سار to go سرع to hasten سال to flow.	

N.B. 3 roots are wrongly treated as one.

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SIK, to wet	SK سقی to water.	
SAGH, to hold, restrain	SG وثق to fasten.	

W used as epenthesis.

SWARB, to absorb	SRB شرب to ab-*sorb*.	
SWAB, to sleep	SB سبح to sleep.	
SOP, to sleep (Latin)	SB سبح to sleep.	
SWID, to sweat	SD سدی to moisten,	
SWAR=SAR, to bind	SR اسر to bind.	
SWAP, move quickly,	SP سفا to be swift.	
scatter	سفی to scatter.	H_2
TWAK, to dip	TK=DK داک to dip.	
SWAD, to please	SD شده to delight.	
SWAR, to whisper, hum	SR سار to whisper in the ear.	
SWAR, to shine, burn	SR سعر to burn, kindle fire.	
SWAL, to shine, burn	SL شعل to kindle.	
SNA, to wet	SN سنا to irrigate land.	
SNA, to bind	SN ثنی to bind.	
SNAR, (SNA) to bind	SN ثنی to bind.	
STA, to stand	STA=SDA صدأ to stand erect	
STU, strike, beat	ST ساط to whip.	

UNILITERAL FORMULA

Restore 2 delicate letters to one consonant.

AP, to attain	P وفی to accomplish.	
PA=PI, to drink	P=B عب to swallow water.	
PA, feed, protect	P=B ابا to nourish.	
PI, to hate (FI)	F عاف to loathe.	
PI, to pipe, chirp	P هف to whizz.	
PU, to purify	P عفا to be clear.	
PU, to beget, produce	P عفا to let grow.	
PU, to strike	P وحف to strike w.a. stick.	
PU, to stink, be foul	P آف to be corrupt.	
RA, to roar	R عر to cry, to low.	
RA, to go	R عرا to repair to a.o.	
RI=LI, to pour	L هال to pour.	
KI (CHI) to search	CH=S احاث to search	K/S
KI (CI) excite, sharpen	C صاع to incite سحا scrape off	H_2

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KU, be hollow, strong	K قوی to be vacant, strong.	
TA, to stretch	T طحا to stretch.	
TU, swell, be large	T طح to spread.	
DU (TUH) to go	TH طاح to go away.	
IS, to glid	S ساح to flow.	
DA, to cut	D=Z حذ to cut off.	D/Z
DA, to give	D ادی to pay.	
DHA, to put	D وضع to place.	D/Z
DA, to bind	D=Z وزا to tie up.	D/Z
DHU, to shake	D=Z هز to shake.	D/Z
WI, to go	W هوی to go up.	
WI, to wind	W عوی to twist.	
KA, to sharpen	K وقع to sharpen.	
MU, to bind	M عم to wind round (turban)	
MI, to go	M ماع to flow.	
MU, to move	M عام to move.	
MU, utter a slight sound	M معا to mew.	

METATHESIS

NIK, to wink w. eyes	NK=KN کنا to hint.	
PAL, to cover	PL=LP لفع to cover.	
BHUG, to bend	BG=GB قبا to bend.	
DUK, to lead	DK=KD قاد to lead.	
DUCO, lead (Latin)	DC=CD قاد to lead.	
GUIDE, (English)	GD قاد to lead.	
SKA, to cover, hide	SK=KS غشی to cover, conceal.	
SKA, to cut	SK=KS قص to cut.	
SPA, draw	SP=PS فص to pull out.	
PAD, to go	PD=DF دف to go at liesure.	

PROSTHESIS

WAK, cry out, speak	H_2 (W) K قاه to cry حکی to speak.	
WAG, to bend (WIG)	(W) AG عوج to bend.	
WAN, be kind, love	(W) N حن to long for, yearn.	
WARG, to urge, bend	H_2 (W) RG حرج to *urge* عرج to incline.	
WARG, to work	(W) RG هرج to exert one's self.	
WARDH, to grow	(W) RD ارض to become covered w. green.	
WIP, vibrate	(W) P=B هب to quiver.	

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SKAG (SKAK) to shake	(S) KK قعقع to shake. X Quake.
SKAD, to cleave, scatter	(S) KD قاض to slit قض to cackle.
SKAD, (SKAT) to cover	(S) KT غطا to cover.
KAT, to cover	KT غطا to cover.
TEGO, to cover (Latin)	TG=GT غطا to cover.
SKAND, to spring (N)	(S) KD=KZ قز to leap D/Z
SKUD, to jump	(S) KD=KZ قز to jump ,,
SKAP, to hew	(S) KP كاف to cut.
SKAN, to cut, dig	(S) KN خن to cut قنى to dig. H_2
SKAP, to dig	(S) KB قاب to dig.
SKAR (SKHAL) stagger	(S) KL قلع to totter.
SKAR, cut, dig, scratch	(S) KR اخر to cut كرا to digقرحitch. H_3
SKAR, to separate	(S) KR خرع to split.
SKAR, make a noise	(S) KR قعر to cry out.
SKARP=SKALP, to cut	(S) KLP قلف to cut.
SKAW, look, beware of	(S) KW=KF كفأ to watch W/F
SKUBH, push, be shaken	(S) KB=KF كفأ to repel قفه shiver.
SKUR, cut, flay	(S) KR اخر to cut. خرع to split.
SKLU (KLU) to shut	KL عكل to detain in prison.
STAK, to stick to	(S) TK عتک to *stick* to.
STAN, to resound	(S) TN طن to tinkle.
STUD, to strike	(S) TD وطدة violent blow.
SPAK, to behold	(S) BK بقا to look at.
SPAG, make a loud noise	(S) PG فخ to snore.
SPAD, throb, jerk	(S) PD فد flap wings (bird).
SPARG, to crack	(S) PRG فرقع to burst, explode.
SPU, to puff, blow H_2	(S)P هف to whizzهب to blow (wind)
SMARD, to bite	(S) MRD مرط to bite D/T
STRU, to flow	(S) TR تار to flow.
SRU, to flow	(S) R هر to flow.
TARG, gnaw	(T) RG رجه to sieze w. teeth
PLAK, to fold	(P) LK لوق to twist.
PRUS, to burn, freeze	(P) RS ارث to light fire.
	ارز to be cold H_2

TONING UP

"Initial K is lost when a word travels far"[1]

(A) DAR, to sleep	DR=KDR خدر benumb, stupefy
NUM-B (English)	NM نام to sleep, benumb.

DU, to toil — D=KD كد to toil.
MAD, to chew — MD=MDK مضغ to chew.
MANDUC-ate, chew (English) — M (N) DC مضغ to chew.

(b) " S changes into H and disappears".[2]

MA, to measure — M=MS مسح to measure.
MESS-en, to measure (German) — MS مسح to measure.

N.B. Aryan root has lost S while German root has retained S.

LAGH, to lie down — LG=SLG اصلخ to lie down.

(c) Y stands for Z e.g. yoke=ZYG,

YAG, sacrifice — YG=ZK ذكى to slaughter (victim)
YUG, to join — YG=ZG زوج to couple, join.

(d) Y stands for J e.g. Yaqoob=Jacob, YUDH=JUDH.

YAS, to ferment — YAS=JAS جاش to boil.

(e) J was written as I eg. JOKE=10C—US

GA=YA=I, to go — I=Y=G حجا to walk.

N.B. Jesperson says "Thus a root like I, "to go" would be unthinkable in Arabic".[4] He admits that the original form of the word I, 'to go' was Ja.[5] Therefore Ja=حجا to walk. I has become EO, 'to go' in Latin. The unthinkable is a living reality as shown above.

As against Jesperson our case is this :

وليس لفظ عندهم الا من هذه اللهجه

"There is not a single word in other languages which does not belong to Arabic"[6]

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Toning Down

(f) "Y is consonantal sound for which G is also written"[3]
This is the reverse of (e) Therefore,

GI, to live — GI=YI حيى to live.

N.B.(ج - ى) *i.e.* G and Y are linguals and they interchange.

eg. Orig=IN=ORI, REG-al-ROY-al

N.B. 2. In the above lists the following sets of words have been considered by Sanskritists to be extended forms of one and the same word. As shown above each one of these words is an independent Arabic root.

(a) RIK, RIPA, RIP (b) DAR, DARK (c) BHA, BHAN

(d) BUK, BUCCA (e) RAK, LAK (f) LAD, LASS, LAET
(g) SAR, SAL (h) DAR, DRAM, DRAP (i) SAR, SARP, SAL
(j) PRAT, PLAT. Let the Sanskritists revise their opinion.

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(1) See Skeats dictionary P. 28
(2) Jesperson P. 99
(3) Encyclopaedia Br. p. 558.
(4) Jesperson P. 52
(5) Jesperson p. 380.
(6) Minan-ur-Rahman p. 66

—: o :—

Every good deed is a charity, and it is a good deed that you meet your brother with a cheerful countenance.

Holy Prophet of Islam.

An Interview with Sheikh-al-Azhar on Ahmadiyyat

Mr. Abdus Salam Madsen, Denmark

This interview is reproduced in writing on the basis of notes made by the author on the same day. The greatest possible accuracy has been my sole aim. A.S. Madsen.

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In the forenoon of the 24th of July 1962 at 11 o'clock I was received in the fore-office of the Rector, Dr. Mahmud Shaltut, famous for his *Fatwa* on the Death of Jesus. I was accompanied by the Assisstant Director of the Department for Cultural Relations with Foreign Countries, U.A.R. Ministry of Higher Education, Muhammad Bayoumi Ibrahim. He, however, could not accompany me to the presence of the Sheikh, wherefore an English-speaking member of the Faculty, probably Dr. Beha'i, came with me and acted as interpreter, the Sheikh only knew a few sentances of English. Dr. Beha'i asked me first in the fore-office, what especially I wanted to discuss with His Eminence. I had not considered any definite topic, but on request I wrote on a piece of paper: رفع عيسى عليه السلام

Then we went to a big hall, where the Sheikh was seated in a big chair, surrounded by five or six other Sheikhs. Dr. Mahmud Shaltut is only coming twice a week to the University since his severe illness about a year ago.

Sheikh-al-Azhar: (after seeing the paper): "We have the same belief concerning Jesus as that of the Ahmadiyyas. He did not go to Heaven with his body. His رفع was only in spirit. Furthermore the verb توفى means to take up one's soul after death. This is corroborated by daily Arabic expressions. So there is nothing special here in the case of Jesus. His soul is in Heaven as the souls of all other prophets and righteous men".

At this point some of the surrounding Sheikhs urged the

Sheikh to ask some questions, in which I more than once perceived the name Mirza Ghulam Ahmad.

Sheikh-al-Azhar : "Do you believe Muhammad (peace be on him) to be the خاتم النبيين ?"

Abdus Salam : "We Ahmadis believe that of course. It is the plain teaching of the Holy Quran."

Sheikh-al-Azhar : "Do you believe in the hadith لانبی بعدی i.e. there is no prophet after me."

Abdus Salam: "That depends on the definition of *Nabi*. If *Nabi* means صاحب الکتاب, i.e. a prophet who is bearer of law or *Shariah*, شریعة, then there can be no prophet after Muhammad (peace be on him) for the law was brought to perfection and an absolute end in the Holy Quran according to the verse :

الیوم اکملت لکم دینکم واتممت علیکم نعمتی

و رضیت لکم الاسلام دینا

'This day have I perfected your religion for you and have completed my favour upon you and have chosen for you Islam as religion' (5:4)

"So no *Aya* (آیة) can be changed, abrogated or added until eternity. But a *Nabi* can, according to its لغوی or literal sense, mean a man, who receives revelation from God and on this basis utters prophecies cancerning the future. In that last mentioned sense there can be *Nabi* after the Holy Prophet".

Sheikh-al-Azhar : "Is the revelation of such a man of the same kind as the revelation of prophet Muhmmad peace be on him ?"

Abdus Salam : "All revelation has the same source. Any revelation comes from Allah. But the revelation of a follower—an *ummati* امتی is not identical with the revelation of Muhmmad, because it is not تشریعی (Rev. of Law) as I have pointed out already".

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Sheikh-al-Azhar : "YES I ADMIT THERE CAN BE *ILHAM* i.e. REVLATION AFTER MUHAMMAD".

It was not clear if the Sheikh meant revelation of any kind or of a spcial kind, but as the answer was given in the affirmative, it seems that it was only a revelation of minor form of revelation, but of revelation, as such, excepting that of Law, that was intended.

Abdus Salam : "May I ask now, your Eminence a question : Are the Ahmadis according to your opinion Muslims"?

Sheikh-al-Azhar : "If they believe, AS YOU HAVE EXPLAINED, IN THE خاتم النبيين, KHATAM-AN-NABIYYIN, THEY ARE PERFECT MUSLIMS. —— But what do you understand by your frequent mention of the Law of Muhammad"?

Abdus Salam : "That is difficult to comprehend in a few sentences in a short time. But Danish Muslims perform their religious duties according to the well-known pattern : Declaration of belief, Prayers five times a day, Fasting in the month of Ramadan etc."

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Sheikh-al-Azhar : "And *Hajj*"?

Abdus Salam : "Yes, I would like very much to be able to perform *Hajj* to Mekka soon, *insha Allah*".

Sheikh-al-Azhar : "What is your opinion regarding *Jehad*".

Abdus Salam : "We have the same opinion on that question as the Holy Quran. *Sura Hajj* says that *Jehad* is to repeal aggression with the intent of destroying religious liberty. There can be different sorts of Jehad : بالسيف and بالقرآن . But Jehad with sword is only to defend freedom of religion".

Sheikh-al-Azhar : "And to repeal aggression. Don't you consider our fight against the tripartite aggression as *Jehad*".

Abdus Salam: "A condition for *Jehad* is clearly that an attack had taken place. If the English and the French had attacked with the intention to abolish Islam, to forward Christianity, and to hinder Islam theoretically and practicaly, it would have been *Jehad* to fight them and the Israelites. As it was, it was not *Jehad*, BUT A RIGHTEOUS WAR OF DEFENCE".

The Sheikh smiled and confirmed my opinin. After I had recited some parts of the Holy Quran on the express wish of the Sheikh, we parted while he promised us every support (to the Ahmadiyya misson which I had alrady mentioned), and gave me his blessing: "Mubarak, Mubarak".

Sheikh-al-Azhar: "And go on reading the Quran every day in your life. and you will be blessed".

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—: o :—

All Creation is the family of Allah, and the most beloved of all creation to Allah is he who does good to His family.

The Holy Prophet of Islam.

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Ahmadiyya Muslim Missionary in Western Hemisphere

The Press in the United Sates of America and Canada is taking great interest in the missionary activities of Ahmadiyya Muslim Missionaires from Pakistan.

Here we reproduce four Press reports from different parts of the States and Canada, of interviews given by Mr. N.R. A.G. Soofi, the Ahmadiyya Muslim Missionary in the United States and Canada. Ed.

❶ *The CLEVELAND PRESS, Wednesday April 11, 1962.*

Muslim Seeking Converts Here

Just as Christian missionaries were in Pakistan today, a Pakistani missionary was in Cleveland to seek converts and spread deeper understanding of his faith, the Muslim Ahmadiyya movement.

Abdul Ghafoor Soofi is in charge of the 25 Muslim centers and missions in the United States. One center is in Cleveland. It is the Muslim Mosque at 2625 E. 55th St. with 35 adult members.

Internationally, the Muslim movement numbers 500,000,000 members in 70 denominations. They are dominant in 20 nations.

Some 2,000,000 Muslims are followers of Hazrat Mirza Ghulam Ahmed who lived in India from 1835 to 1908. He is known as Ahmad.

"Basically, we believe in one God, that Mohammed is his prophet, that the Koran is the word of God and that Ahmad is his Messiah," said Mr. Soofi.

Private Property

"We believe in freedom of conscience, in the individual's rights to his own property in life after death and in man's accountability before God.

We believe in all prophets, Abraham, Moses and Jesus..... the continuity of prophets..... and in peace, but also in meeting force with force, in defending ourselves.

"We believe in birth control to an extent.....for the health of the mother.....but not for economic considerations".

Soofi said that thousands of Americans have become Muslim converts. "But sometimes they come in flocks and then go away in flocks", he added. "There are about 3000 American Muslims".

"Americans already are good Muslims", the missionary has found since his arrival in U.S. at the end of February.

"They are good neighbours, hospitable to strangers, very tolerant and helpful, keen on defending their rights and the rights of others as well. Your press is very frank. It doesn't believe in 'hide and seek'. It seeks more and hides less".

Soofi also said:

"We permit polygamy (multiple marriage), but we place on it very hard restrictions.... they're too hard to make it practicable.

"We demand absolutely equal treatment for all a man's wives. That is, equal treatment, equal time, equal money, gifts and expressions of affection. It is impossible.

Before he entered missionary work, Soofi was a newspaperman and a writer for the Pakistan Government Information Service. He will be in Clevelaland until Monday when he moves on to Pittsburgh.

*** KHILAFAT LIBRARY

❷ *The PLAIN DEALER, Cleveland, Ohio May 19, 1962*

Moslems Reported Gaining in Africa

(By Richard Wager, Religion Editor)

Christianity is losing the battle for Africa to the Moslems, a Moslem missionary leader stated here.

"We are converting 10 Africans to one converted by Christian missionaries", said Abdul Ghafoor Soofi, who visited the Cleveland Mosque, 2226 E. 55th Street.

"We will catch up with Christianity in Africa within five years",

he predicted.

Soofi came to the United States recently from his native Pakistan to serve as president of the Ahmadiyya movement which has some 3,000 followers in more than 20 American cities. The Cleveland Mosque is one of the units of the movement, one of 70 denominations within the Islamic faith.

Soofi's headquarters in the United States are in Washington. "WE ARE GAINING converts everywhere ..... in Japan, Malaya, Indonesia, Africa, Europe, England", he stated. He termed the Ahmadiyya movement "progressive Islam", and said it has the only organized missionary effort in the faith. Its representatives first went to Africa in 1921.

Of the competition with Christian missionaries there, he remarked : "There is a happy feature : there is no bitterness",

Soofi bristled when asked about the "black supremacy" movement in the United States, some of which has been cloaked under a borrowed Muslem label. "We do not share their views," he asserted. "We believe in equality of man, have no belief in race or color superiority, Neither do we believe in racial hatred. This (movement) is an attack on Islam".

A former journalist with the Pakistan Government Information Service, Soofi said of his homeland : "Pakistan can never go communistic. We are very clear. There is a God and a judgement day ; so life has to be a moral one".

SPEAKING OF THE crisis over the Kashmir district that is building up between India and Pakistan, Soofi was critical of the United Nations and the U. S. for their failure to follow through their commitment to see that the Kashmir people vote on which country their district will join. He said India has stalled the plebiseite because it fears the Kashmir vote.

Soofi said further : "We don't mind U.S. aid to India ; we don't want India to go red, but the U.S. is financing intransigence over Kashmir".

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Asked if he thinks India might turn communist, Soofi said : "This is feared, because the reds are active and determined people and India is not a very united country".

Soofi said that about 95% of the followers of the Ahmadiyya movement in America are native residents. However, the rest of the 100,000 Moslems in the U.S. either came here from other countries or are second-generation citizens, he added.

Mainline Islam, with 500 million followers in the world, is satisfied with its numbers and therefore is not interested in missionary efforts, he said.

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❸ *The Globe and Mail, Saturday, June 30, 1962*
Toronto, (Canada).

Islmic Converts Sought

(*BY ERIC DOWD*)

Canadians, said the man in the wash and wear suit and black sheepskin hat, are ripe for conversion to Islam.

Adbul Ghafoor Soofi, 58, grey - bearded bespectacled missionary for a 2,000,000 - member, militant wing of Mohammedanism, arrived this week to begin a two-pronged campaign :

It hopes to get Moslems already living in Canada, mainly immigrants, to join its crusading ranks ;

It aims to propagate the faith of Islam among Canada's Christians.

The campaign will trade both on similarities — the movement says exist between Islam and Christianity — and a claim that the Eastern faith offers a more highly developed and comprehensive answer than Christianity to the complex problems of life to-day.

It is the only religion, says Mr. Soofi, a one-time news paper editor and Pakistani Government information officer, that sanctions defenisive preparedness — the atom bomb, if necessry against the threat of aggression.

Christians often talk of turning the other cheek, but don't practice it, and make all kinds of contradictory statements on war, he charges.

You'll soon find you run out of cheeks to turn. We be-

lieve in turning the other cheek — for individual, but not for nations. Freedom is the most precious gift of mankind and must be guarded against any threats. So, if the threatening aggresor has atomic weapons, we must have super atomic weapons".

The missionary, who says, he has no idea how many Moslems live in Canada, will cross the country mainly by bus, calling on Canadian Moslems whose names he has been given, speaking at mosques and thumbing through telephone directories in search of Moslem names.

Within a year he hopes to set up a permanent centre in Tornoto for the movement, Ahmadiyya, founded in India in 1885 by a landowner's son, Hazrat Mirza Ghulam Ahmad, who wrote a series of 84 books amplifying the teaching of the Koran.

The sect's main difference from the main stream of Islam is that it regards its founder, who died in 1908, as the Messiah.

His son, Mirza Bashiruddin, Khalifatul Masih II, now is the movement's elected Leader with headquarters at Rabwah in West Pakistan.

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The bulk of his followers are in Asia and Africa, but there are adherents in Britain and continental Europe and about 3,000 members, with 20 centres and four mosques, in the United States, where the movement spread in 1919.

Only a small proportion are of non-Asiatic background. Now, Mr. Soofi says, at least 200 missionaries are leading a stepped-up drive to spread the movement and Islam. He estimates it has won about 300,000 converts from other religions in the past 40 years.

Islam can succeed in North America, he says, because Christianity here is out of step with the times and appears as a religious force "confined largely to church officers and old women".

By contrast, he claims, Islam is a creed for today. It lays down consientious social-economy system that is a remedy for today's social inequalities — and the answer to communism.

Its highly developed, comprehensive code lays down rules for human conduct in all spheres of life—individually, nationally and internationally, he says—while the Ten Commandments only

scratch the surface of today's complex life.

The Koran teaches clearly that all men are equal, he says, while the Bible suggests there is a chosen race of the Childern of Israel and Christians, though professing support for racial equality, often manage to deny the rights of colored peoples while maintaining their church membership.

Islam preaches a clearly intelligible message of one God, he says, while Christianity offers a man-conceived idea of a Trinity which is inherited from Greek mythology and Roman paganism, is not Christ's own teaching and is "the greatest unresolved headache of Christologists".

The Christian churches often also fail to stress the overwhelming need for people to work together for peace, he said.

Among the chief beliefs of Islam he lists: God is one and has no son; Mohammed is the super-prophet and confirms earlier Hebrew prophets, who include Christ and Moses; the Koran is the final revealed code and word of God; there is life after death and men, therefore, should live a moral life.

Mr. Soofi says prospects for spreading Islam, good everywhere, are particularly promising among English speaking peoples, who "have open minds". In Toronto he stayed at Central branch of the Young Men's Christian Association.

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❹ *The CHURCHES Tribune-Democrat, Johnstown, Pa., Saturday, July 7, 1962*

Islam Missionary Likes Americans

GBENSBURG—"Americans already are more than half Muslim in many respects, "an Islamic missionary said during a visit here.

Abdul Ghafoor of Pakistan, a missionary for the Ahmadiyya Movement in Islam, was the guest of Attorney and Mrs. Edward Sotomon; he was en route to Washington from Pittsburgh, where he attended a meeting to plan the program for the 15th annual convention of his organization, to be held in Pittsburgh in September.

Mr. Ghafoor said he finds Americans similar to Muslims

"because you believe in freedom of faith, freedom of the individual, and a guardian conscience. He noted that in America a small man has a lot of importance and "there is no social inequality".

Mr. Ghafoor advanced the opinion that Islam and Christianity have a lot in common. He said:

"We believe that Islam is representative of Abraham, as Christianity is. What we hold is 100 per cent the inheritance of Abraham. That's why we feel a kinship between Christian and Islamic concepts."

The missionary has been in this country about $4^{1}/^{2}$ months and plans to remain about 3 years. He said he has had a "good and friendly" reception everywhere.

He said his primary mission is to create good-will in America for Islam and the Muslim world, although the winning of converts to his faith also ranks high.

People here are "very reasonable, open minded, free from prejudice and liberal in their views", he said. "These qualities," he noted are "a great encouragement to cooperation and understanding".

The Ahmadiyya Movement in Islam started missionary activities in America in 1919 and now has 20 established centres in this country ..... among them Washington, New York, Pittsburgh and Chicago. More than 3,000 persons of various races and backgrounds are members. Plans are being made now to extend the missionary work into Canada, Mr. Ghafoor said.

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In addition to those above mentioned many other newspapers also carried news and notes of the interviews. Among them the following are mentioned.

1. The Chicago Daily News, Wednesday, April 4, 1962
2. The Windsor Star, Thursday, June 21, 1962
3. The Daily, Churches, Satturday, July 7, 1962
4. The Daily, Pittsburgh Courier, May, 17, 1962
5. The Detriot Corrier July 13, 1962
6. The Pittsburgh Corrier July 20, 1962.

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Another Mosque in the Heart of Christendom

Promised Messiah's Daughter Lays the Foundation-stone of the First Mosque in Switzerland.

Zurich, the largest town of Switzerland, made history on the 25th of August, 1962, (someday it would be a red-letter day in the Swiss Calender) when Hazrat Begum Nawab Muhammad Abdullah Khan, daughter of the Holy Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah *peace be on him* laid the foundation-stone of the first mosque in Switzerland.

The time fixed for the ceremony was 10-30 A.M. It was a cloudy morning and it was drizzling when the people started arriving for the function. However, before the Begum arrived, the rain stopped and not a drop disturbed the proceedings. Members of the community belonging to various countries were pleased to accept the invitation.

The Begum, accompanied by other ladies wearing veils like herself arrived in a ca.. The Head of the Ahmadiyya Muslim Mission, Mr. Mushtaq Ahmad Bajwa, received her and introduced her to Swiss Muslim ladies. One of them Miss Fatima Helzschuh, welcomed the Begum on behalf of the whole community, and presented her a big bouqet of pretty flowers of variegated colours. The Begum amidst ladies, moved forward to the stage. Mr. Bajwa, then requested her to kindly lay the foundation-stone of the mosque. Both moved down the wooden steps specially constructed for the occasion. The Begum laid in cement morter an ancient brick from the oldest mosque of the Holy Founder of the Ahmadiyya Movement at Qadian—Masjid Mubarak. Mr. Bajwa added more plaster to it, while the Begum waited. Then both climbed up to the stage where the Swiss Radio reporter was also waiting to tape-record the proceedings. Mr. Bajwa recited the Quranic prayer of Abraham which he had chanted with his son Ismael on the occasion of rebuilding the House of God, the Kabba, at Mecca. A Swiss Muslim,

Mr. Rafiq Tschannen, read out the German translation of the prayer. Then Mr. Bajwa requested the Begum to say a few words befitting the occasion. The Begum expressing her delight thanked God and prayed for His blessings. Mr. A. Latif, Imam of Hamburg Mosque translated. Mr. Bajwa, then, raised his hands in prayer and the Begum and all the Muslims present joined.

Swiss Radio broadcast the proceedings in the evening. The Swiss press published photographs, the news and reviews over it. Up to the time of writing, about seventy five papers have written about it and some have started a sort of discussion over it. On this auspicious occasion messages from Hazrat Sahibzada Mirza Bashir Ahmad, M.A., and Mirza Mubarak Ahmad, Secretary Ahmadiyya Muslim Foreign Missions were received. The Swiss Ahmadiyya Muslim Mission also issued a statement. All three were published by the Secretariat of the mission and issued to the press.

May God Almighty make it a centre of spiritual and moral values and may this mosque prove to be a symbol of unity and attraction to Islam. Amin.

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—: o :—

It is not permissible to a Muslim to cease speaking to his brother for longer than three days i.e. he must resume speaking to him within three days.

Holy Prophet of Islam.

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